

*The Law not destroyed but estab-
lished by the Gospel.*

A
S E R M O N

P R E A C H ' D

At the Cathedral Church of *St. Paul*,
May the 5th. 1701.

B E I N G

The FIFTH for the Year 1701. of the LECTURE
Founded by the Honourable *Robert Boyle Esq;*

By *GEORGE STANHOPE, D. D.*
Chaplain in Ordinary to his Majesty.

L O N D O N :

Printed for *RICHARD SARE* at *Grays-Inn-Gate* in
Holborn, MDCCI.

The Lamp not extinguished but effe
blissed by the Gospel.

SERMON

THE REACH

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BEING

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Rom. III. 31.

Do We then make void the Law through Faith? God forbid. Yea, We establish the Law.

IN order to remove that *Stumbling-Block*, which the *Preaching of Christ Crucified* is pretended to put in the *Jews* way, by the supposed Inconsistence between the *Law* and the *Gospel*: I have in a former Discourse propounded the *Objections* of our *Adversaries*; and prov'd, in answer to them, *First, The Perfection of the Moral Law, as it is now received by Christians*: And *Secondly, The Excellence of Our Inward and Spiritual, above that Outward and Ritual Service, which the Jews do still so vehemently contend for*. The Next point to be made good upon this occasion is,

III. *Thirdly, That the Ceremonial part of the Law was intended to be a Peculiar Distinction of that People; Typical of the Messiah and the Gospel-state; and that it was of it self insufficient for the Justification of Sinners.*

1st. My Argument to prove it a *Note of Distinction* peculiar to that People shall begin where their Religion, and their so much boasted Relation to God does, even at Circumcision. For, though This were indeed originally

(a) *not of Moses but of the Fathers*, yet is the Practice of it (a) *Joh. 7. 22.* not only incorporated into, but become a Principal part of the Levitical Institution; The Solemn Rite of entrance into Covenant with God; That which rendred them the (b) *Children of Promise, and Debtors (c) to do the* (b) *Gen. xvii. 11.* whole (c) *Rom. iv. 11.* (c) *Gal. v. 2.*

whole Law. As therefore *Abraham* and his Posterity before the Law did hereby Profess their Faith in, and Adherence to the One true God, in opposition to Idolaters, from whom that God had singled them out; so did Succeeding Generations, by the same, engage for such new Terms and Instances of Obedience, as he from time to time, by *Moses* and the Prophets, should enjoyn or reveal to them. So that, although Circumcision, considered in it self, were common to Them with some other Nations, yet, as such a Federal Rite, it was peculiar to *Israel* alone. Now This, on God the Instituters part, was a Pledge of Signal Benefits; of that Seed in particular in whom all the Nations of the Earth should be blessed. But this not *Abraham's* Seed at large, though *Ismael* as well as *Isaac*, Nor *Isaac's* seed at large, though *Esau* as well as *Jacob* partook of this Sacrament; but that One Seed, (d) which is *Christ*. He, by the uninterrupted observance of this Rite, was known to have descended from the Father of the Faithful, by that branch of his Posterity, who continued in the Covenant, of which it was a Seal: And to Them God is expressly said to have made good this Promise to *Abraham*, by (e) sending his Son *Jesus* to bless them, in turning them away from their Iniquities.

(d) Gal. iii. 16,

(e) Acts iii. 25.
26.

A farther Evidence of this being intended for a distinguishing Character is the Time and Occasion of it's Institution. The Patriarchs before the Flood pleased God without it, and so did *Noah's* Off-spring for some time after: But when *Abraham* and his Family were called from the midst of a World degenerated into Idolatry, God then thought fit to set an indelible mark upon his own; thus to prevent confusion, and secure them from any mischief that might arise from a too familiar Commerce and Promiscuous Intercourse with other Nations. Hence was this Rite Religiously observed, from *Abra-*

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ham to the end of the Sojourning in Egypt: Hence it was revived again by *Joshua*, as soon as *Israel* entered the Borders of the Promised Land: But 'tis very observable, that it was intermitted all the time of their wandrings in the Wilderness: Not only for the uncertainty of their Motions, which always depended upon the signal of the Cloud that conducted them; but probably (f) because it might be safely discontinued, while they remained in a desert place alone, and so, having no Neighbours to mingle with, were in no danger of those Inconveniences, which it was designed as a remedy against.

(f) *Theodoret in Josu. V. Damascus de Crithod. Fide. L. IV. cap. 26. Aquin. 3. Qu. LXX. Art. IV.*

In short, the Same is to be said of the Jewish Festivals and Sacrifices, their Passover, their Sabbaths, their Distinction of Meats, their Fringes and Phylacteries, and many other Usages, enjoined, not only in Sacred, but Civil and Domestick Affairs. These are in Scripture so expressly restrained to that People, as Ordinances to be observed by Them in (g) their Generations, or in the (h)

(g) *Gen. xvii. 7. 9. 12. Exod. xii. 14. xxxi. 13. 16. Levit. xxiii. 43, &c.*
(h) *Numb. xv. 2. xxxv. 34. Deut. iv. 14. xi. 8, 9. 21. xii. 1, &c.*

Land God gave them to possess; So frequently withall term'd Statutes and Judgments given for Signs (i) and Memorials, that is, marks of a Separate Covenant and Particular Relation between God and Them, and Remembrancers of Duties to which upon that consideration they stood obliged; that I cannot but think it as needless, as it would be tedious, to produce the several Instances. And for the rest, so far is this from any forced construction of the Scriptures, or an imagination set on foot by Christians to serve their own Hypothesis; that their great Oracle *Maimonides*, undertaking to give a *Rationale* of their Law, (after expressing himself with some indignation, at those who thought these Ordinances were imposed without particular Reasons) scarce mentions One Sacrifice, One Rite, or remarkable Custom enjoined the *Israelites*, without taking notice of some Practice of their

(i) See the Texts above; also *Exod. xiii. 9. Num. xv. 38. Levit. xi. 45. xx. 24. 26. Deut. xiv. 2. Ezek. xx. 12. 20, &c.*
* More Nevo. ch. P. 3. cap. 26. ad 49.

their Idolatrous Neighbours, in opposition whereunto, and to prevent the spreading of such Infection; he thinks God was then induced to establish these Ordinances by *Moses*. In the mean while God might have other Views; nor will it follow, because this was One, that it was the Only end of such Institutions. The Separating his own People was a Significant use of these Ceremonies, but That which I am next to treat of, is much more noble and important: which is,

2dly. That they were *Typical of the Messiah, and the Gospel-State*. The very Name of Types implies a resemblance to the thing Typified; but then it is not every sort of Resemblance, that is sufficient to constitute a Type. For this in proper speaking implies such a Similitude, as is between the Original and the Picture or Impression; and so at once a Designed and an Imperfect likeness to the Antitype. I therefore freely own this point not made good; except I can shew, That the Ritual Parts of the Old Testament did not only casually, but intentionally, and by their very Institution prefigure the New; and also, that whatever Excellences and Effects might recommend the Former, the same are compleat and more conspicuous in the Latter: So as that This is in Substance and Power, what the other was in present use and feeble Representation only.

But whence shall we fetch Topicks to perswade the *Jews* of this? Does any Text of Their own Scriptures say positively and in direct Terms, that the Legal Institutions were figurative only? No; We allow there does not: And therefore here it is, that we must be beholden to the New Testament for a sufficient Explanation of the Old. But, because this is what our Adversaries will not easily be brought to submit to, and a great deal of the Cause depends upon it, I think my self obliged to

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prepare the way, by offering some Considerations, why such a Proof ought to be received, as Authentick and Sufficient.

1. And *First*, I need not here repeat, what hath been formerly proved, that whatever Evidence men can have of the Divine Authority of the Law given by *Moses*, there is the same or greater for those Expositions of the Law which are left us by the Apostles. And, as it cannot Rationally be supposed, that the Spirit of God would set the Seal of such and so many Miracles heretofore to an Institution, which was not his own; so neither can it, that he would afterwards, in the like or more stupendous manner, attest to such Expounders of it, as by ignorant mistakes, or studied falsehoods, had perverted his meaning, and misrepresented this Institution. So that these Two must stand or fall together. And, if the Precepts themselves in the *Old Testament* are Divine; the Interpretations of them in the *New*, cannot by any manner of fair dealing be look'd upon as the Inventions of Presumptuous or Fanciful Men, but ought to be acquiesced in as the Oracles of God. But,

2. *Secondly*, Let it be considered by Whom, to what sort of Persons, and with what Success, these Expositions were offered in Evidence. The Apostles alledging them had been Educated all along in the constant Observance and most profound Veneration of the Law of *Moses*, and (k) *Gal. i. Afts xxii. xxvi.* traditions of the Fathers. (k) *St. Paul* particularly was nicely skill'd in them, zealous to the (l) last degree for (l) *περισσοτέρως ζήλωτος Gal. i. 14.* them, jealous and impatient of every thing that had the least tendency to derogate from them; and one, whose prejudices ran so high, as once to carry him into the most violent and barbarous extremes against this very Sense, afterwards maintained to be in them. The Adversaries these Persons had to deal with were eminent for Subtlety

Subtlety and Learning, stiff and tenacious of their point, fierce and prepossess'd against the Christians; but upon no account more plausibly, than for the Exemption they asserted from the Rites of *Moses's Law*. Yet were these Prejudices bearen down by degrees, first in the Preachers, and then in great Multitudes of the Hearers. To overcome these there was no possible way, but by shewing a perfectly good correspondence between the Law and the Gospel: That correspondence, as to the Ceremonial Law, was no otherwise Established, than by representing the Scheme of the *Mosaick*, as figurative of the *Christian* Dispensation. By this very Argument, 'tis manifest, many Thousands were won over; and that, not by a Supine and easy Credulity; for it is observ'd to have been most successful, where people were most diligent

(m) *Acts xvii.*
11, 12.

(m) *to search the Scriptures daily whether these things were so.* Now I appeal to any Man of Common Sense, whether this effect could have followed, upon a motive of Perswasion, for which there had been no Foundation, either in Scripture, or at least in some prevailing Traditions and Principles generally received at that time: Whether the Apostles, instead of gaining Converts and Esteem, as they daily did, must not, quite contrary, have given their Enemies the greatest advantage over them that could be, and drawn upon themselves universal indignation and scorn, had this method of interpreting the Old Law been as much exploded by the Antient, as it hath been by late and Modern *Jews*: Nay, Whether Men, who in all other Cases discourse Rationally and Consistently, could ever be guilty of an Absurdity so great, as that of joyning issue with their Subtilest and bitterest Adversaries, upon a *Medium* altogether New and sure to be disclaimed as soon as heard by them. So that, setting aside the Authority of Divine Inspiration

let it but be allowed, that the first Preachers of Christianity, were Men of any Ordinary Reason and Prudence, and that their first Converts were not utterly forsaken of Both; and we need ask no more, to justify this Presumption, that the Explications of the Ritual Law in the *New Testament*, were by no means contradictory to the stated Maxims, whereby those of that Age judged of the true Importance and design of the *Old*. I add,

3. *Thirdly*. That it was not at all necessary, God should declare that Institution Typical by any express Text in the Law itself. The Reason is, because this Typical Law was then the measure of the *Jews* Obedience, and so to continue, till the Antitype should come to be establish'd in it's Place. During this figurative State then, could it be fit to publish any thing, which would Naturally lessen the Regard due to it? Nay, Types being not only of a Figurative, but in some Sort of a Prophetick Importance; As Men were left to find out the accomplishment of Prophecies, by comparing the Circumstances of Predictions and their respective Events; Why might they not as reasonable be left to collect the Typical Nature and design of certain Institutions, by Contemplating and Comparing these with the things Typified by them? And why was it not, in the one case as well as the other, time enough to do this, when the things themselves thus signified should, in their proper Season, be brought to Light?

4. *Fourthly*. Though no such clear and direct Passages are to be met with in the Jewish Scriptures, yet are there many Intimations in them, which shew, that those Ordinances were not what God ultimately aim'd at, nor what Good Men did, or any ought wholly to rest upon. When the *Israelites* are commanded to Circumcise (n) their hearts, when we Read of (o) uncircumcised ears;

(n) Deut. x.
16. Jer. iv. 4.
(o) Jer. vi. 10.

- (p) ix. 25, 26. when *Israel* (p) and *Judah* are set upon a level with *Egypt* and *Ammon* and *Moab*, because *uncircumcised in heart* though not in flesh; would not this bear the Apostle out in saying, that *Circumcision* availeth (q) not any thing, but a new Creature, and warning every Jew who is
- (q) Gal. vi. 15. a breaker of the Law, that (r) his *Circumcision* is thereby made *Uncircumcision*? And is there not Reason to think, that this was not only an Emblem of the casting away all filthiness and superfluity of naughtiness, of subduing every Impure and Inordinate Affection, to which the *Israelites* by that Significant Rite obliged themselves; but also a Figure of that *Circumcision* (s) made without hands, when *Christians* in their manner put off the Body of the Sins of the Flesh, by the *Circumcision* of *Christ*, and being buried with Him in Baptism? Again, When *David* with a Holy Confidence addresses to God for Pardon of Adultery and Murder, Sins for which the Law had provided no Expiation; and when it seems to have been a constant Maxim, That † without shedding of Blood there could be no Remission; Is not this plainly to depend upon the Blood of some other more powerful Sacrifice, of which the Expiatory ones under the Law were a Representation and Pledge? And had not the Author to the *Hebrews* good ground to affirm, that in denying the Virtue and Efficacy of the One, he necessarily Established that of the Other? The time will not permit me to multiply Instances of this kind; Nor is it needful; since all I aim at by this Particular is to urge, that there are in the *Jews* own Scriptures, if not direct declarations of this Point, yet such significations of it at least, as justify that Analogy and mutual Correspondence between the Two Testaments, which we find the *Christian* Writers perpetually insisting upon in order to that Peoples Conversion. But,
- (s) Col. ii. 11. 12.
- † Heb. ix. 22.

5. *Fifthly*. Why do the *Jews* so rigorously demand an exprefs Text out of their own Law, for this purpose? Why should not such a one content them, as, though it do not say the thing in so many words, yet if impartially and heedfully attended to, ministers ground sufficient for this Inference? Now of that kind St. Paul hath furnished them with a very remarkable one long ago; no less than that which contains God's own direction to *Moses*, when he first appointed those Ritual (t) services. (t) *Exod. xxv.*
The use he makes of it is, to prove (u) that the *Priests*, (u) *Heb. viii.*
who offered gifts according to the Law, served to the exam- 40.
ple and shadow of heavenly things. And this Conclusion 4. 5.
he builds upon that Admonition to *Moses*, when he was about to make the Tabernacle, See that thou make all things according to the pattern shewed to thee in the Mount. For truly understanding the force of this Argument, Two things seem here implied, which we must be sure to take along with us. One is, That, however the methods for effecting this might vary, yet the general Design of God is One and the Same in all his Dispensations with Mankind; and That is no other, than to put them in a way of attaining the utmost Perfection of their Nature, and Happiness with himself. The Second, That, the Principal part of the Levitical Institution consisting in the Rites and Circumstances of Divine Worship, whatever the Condition of that Institution can be proved to have been, with regard to this most excellent Branch of it, the same we have reason to conclude it to have been with regard to all the rest. Here then we may observe a threefold Gradation, the *Things themselves*, the *Pattern* of those things, and the *Things made after that Pattern*: Agreeable whereto is that other Distinction of the same Author elsewhere, between the *Good things* (w) to come, (w) *Heb. x. 1*
the very Image of the things, and the shadow of them only.

The Original or Prototype is no other than Exquisite Bliss and sinless Perfection in a future State. This was the constant aim and last view; but the Administrations which led Men toward it, differed at different times as God saw fit. Under the *Law* the Representations of it were distant and confused; Eternal Happiness veil'd under Temporal Promises; Inward Graces figured by Outward Purifications; Pardon of Sins exhibited by the interposition of mean and imperfect Sacrifices: and therefore This is term'd the *Copy* of a *Pattern*, the *Shadow* of an *Image*, faint, and dark, and indistinct. Under the Gospel the Grace of God is more clearly manifested, the Promises are Spiritual and Eternal, the Services required are Inward and real Virtues, the Atonement for Sin Perfect and Sufficient; and therefore This is called the *Pattern*, the next and brightest Similitude of the Original above, the closest approach we can arrive at in the present State, to that which is reserved for us in the next Life: This the *very Image*; As much a better Resemblance than the Former, as a Statue in full Dimensions, or a Picture in most lively Colours, gives us a stronger and truer Idea of the Man, than a shadow, which expresses neither Complexion, nor Features, nor any Exactness of Proportion: This is that, than which we cannot have any thing more compleat, except the Person or Thing it self thus Represented. As therefore this *Pattern* or *Image* is the immediate figure of the Prototype; so is that *Shadow* made after the *Pattern* the immediate figure of the *Image* or *Pattern*. So that the Legal Ordinances, which stood in this distance, were indeed a remote Similitude and rough draught of Celestial Perfection and Bliss; but a nearer Representation of the Gospel, which drew the Lines distinct, and is the most finished Piece that Men are capable of on this side Heaven.

Heaven. This I take to be the true importance of the Apostle's Reasoning about the matter ; which is so far from worthy of an Inspired Writer, as to be most ridiculously urged ; had not the *Jews*, with whom he disputed, had some acknowledged Principles for interpreting their ancient Scriptures, with which he was sensible this Construction would very well agree. I only add, as a necessary Caution in the

6. *Last* place, That, by affirming the *Law* to have been a Type of the *Gospel*, our meaning is not, that this can be made good of every Particular Branch, much less of every one alike, but that there is such a Correspondence in the main Substance and general Design of it. From hence it comes to pass, that Sometimes One and the Same Ordinance Prefigures Christ and his Dispensation in several respects ; sometimes again several Ordinances are a figure of One and the Same Antitype : And all this so, that the Resemblance is not equally proportioned in each of These ; but in some more, in others less exact. The Paschal (x) Lamb as eaten by the *Israelites*, shadowed out the Deliverance of Souls from the Bondage of Sin ; the Powerful Sacrifice of the Lamb of God, whose Blood averted the Divine Vengeance ; the Christian Passover of the Lord's Supper ; and that putting away the *Leaven of Malice and Wickedness*, which is a necessary preparation to that Holy Feast. Thus again all the Bloody Sacrifices, whether *Burnt-Offerings*, *Oblations*, or *Offerings for Sin* Represented the *Ofering* (y) of the Body of *Jesus Christ* ; but they did not all represent it equally ; For this was most significantly done by those most Solemn Expiations, whose Blood was brought into the Sanctuary by the High Priest, and their Bodies burn'd without the Camp. And thus at length, having prepared my way, by justifying and explaining the manner of the Apostle's arguing from this

(x) *John* i. 29.

Mat. xxvi. 26.

1 Cor. vi. 7.

8.

(y) *Heb.* x. 8.

10.

(z) *1 Cor.* v.

21. *Heb.* xiii.

11, 12.

this Topick in the New Testament, I shall now briefly shew the use they make of it.

- They tell us upon this occasion, that the Manner and Measures of (a) Revealing the Divine Will to Mankind have differed very much, according to the different Ages and Conditions of the World; and Particularly with regard to the Messiah, who was the Expectation of all Ages. Hence is the Gospel Styled a (b) *Mystery*, which from the Beginning of the World had been hid, but is now made manifest to the Saints. Not so hid at any time, that Men had no Signification, no Knowledge at all of it: But these discoveries are now explicit, and bright, and full, which were before confused, and dark, and seen behind a Veil. That such was the case of the Levitical Dispensation, appears from the Law (c) given by Moses being opposed to the Grace and Truth, which came, by Jesus Christ.
- (a) *Heb. i. 1.* Hence That is Styled the (d) *Shadow*, This, the Image, and the Body: That (e) the Patterns of things, in the Heavens, This, the Heavenly things themselves. That (f) the Worldly Sanctuary, the Tabernacle made, the figure of the true This the greater and more perfect Tabernacle, not made with hands, that is to say, not of this Building. That a (g) figure for the time then present, This, the times of Reformation or finished Perfection. In short, the whole Epistle to the Hebrews proceeds upon this foot, stating the mutual correspondence between the Two Testaments, in the most Material parts of each. The Second Chapter runs the Comparison between the Word deliverd by Christ and his Apostles, and the Law by Angels at Mount Sinai. The Third, between Moses and our Lord, the dispensation of these Two Covenants; the One as a Servant faithful in God's house, the Other as a Son over his own house. The Fifth, Sixth, and Seventh, between the Priesthood of Aaron, and that of Christ Typified in Melchisedec.
- (b) *Eph. iii. 9.*
Col. i. 26.
- (c) *John i. 17.*
- (d) *Heb. x. 1.*
Col. ii. 17.
- (e) *Heb. ix. 23, &c.*
- (f) *Heb. ix. 1.*
24. 11.
- (g) *Heb. ix. 9.*
10.

The *Ninth*, between the Antient Tabernacle, called, as I said, the *Worldly one*, the *Figure*, and the like, and the *True* and *Heavenly one*. The *Tenth*, between the Legal and Imperfect Sacrifices, and the Only Perfect and Sufficient one, offered upon the Altar of the Cross. The *Eleventh*, by extolling the Worthies before and under the Law, proves, Their Religion and the Christian was in Substance the same, and Faith the Principle, whereby Men pleased God ever since the beginning of the World. After all which, when this mutual Relation had been sufficiently established; the Argument is closed in the *Twelfth* Chapter, by giving to the Antitype the Names which in strict speaking belong to the Type. For there of *Christians* it is said, *Ye (h) are come unto mount Sion, (h) Vers. 22. unto the City of the living God, and to the Heavenly Jerusalem.* Several Touches of this kind occur in almost every Epistle, but no where is the matter so copiously and professedly handled, as in that to the *Hebrews*. Which shews what stress was due to it, when Men skilled in the Law were the Persons principally adress'd to; and, that the better they were vers'd in the *Jewish* Constitution, the more this would dispose them to receive and be brought over by that double meaning and design, which that Author all along attributes to the Ceremonial Ordinances; One present and discernible by their Senses, another Spiritual and Remote, and such as was the Object of their Faith and Understanding only.

I think it requisite to add upon this occasion, that such resemblances were not confined to the Circumstances of Divine Worship only; but extended to Persons, and Actions, and remarkable Events both Personal and Publick. Thus *Adam*, is in several respects represented as Figure of our Blessed Saviour; but with this difference, that the (i) first *Adam* was made a living Soul, the (i) 1 Cor. xv. 45. Rom. v. 12,---19, last

last Adam was made a quickning Spirit, That, the Author of Sin unto Death: This, of Justification unto Life. The Ark, which preserved Noah (k) and his Family from perishing by Water, was a Figure of that Baptism, which now saves us by Water. Abraham, (l) of all that should believe after his Example. Isaac and (m) Ishmael of Christians, and their Reprobate Persecutors; Sarah and Hagar, of the Earthly and Heavenly Jerusalem. Jacob and Esau, of the Two Covenants, and the dealings of God with incredulous Jews and believing Christians. Elijah, (n) when comforted with the news of Seven Thousand Men that had not bowed to Baal, of the remnant according to the election of grace. But among all these Personal Similitudes, those keep proportion best, and carry most weight, where Christ is prefigured in his Offices: By Moses and Joshua as a Prophet and Deliverer; Aaron and Melchisedek, as a Priest; David and Solomon as a King; Zerubbabel as a restorer from Captivity; as is evident from passages in the Acts and Epistles, too numerous to mention. Pass now from single Persons to Publick Affairs and Events; and Who may not there discern a Model of the Christian Church in the Polity of the Jews? And for things purely Civil, Their Successes and Calamities were never intended absolutely to terminate in the Persons to whom they happened. The deliverance out of Egypt, and the saving the first born of Israel, by the Blood of a Lamb, was thought sufficient ground to denominate Christ (p) our Passover. The Possession of Canaan (q) where Joshua made Israel to rest, after their long wanderings in quest of the Promised Land, is mention'd as a shadow of that rest, which still remains, and shall one day be by another Jesus, given to the people of God. As St. Paul, speaking of God's Judgments upon the Rebels and Murmurers in the Wilderness, tells us, those things

(k) Pet. iii.

(l) Rom. iv.

(m) Gal. iv.

(n) Rom. ix.

(o) Rom. xi.

(p) 1 Cor. v. 7.

(q) Heb. iii. iv.

were *ἡμῶν τύποι*. rough and unfinished Pieces, which wanted the last hand to fill them up. And this, he says, is the business reserved for the Correspondent dealings of God towards Us Christians: Whose state is therefore termed, *σωτήρεια τῷ αἰῶνι*, the Consummation and Conclusion of the Figurative Ages which went before; They are our *Ensamples*, and We the Persons upon whom the Ends of the World are come; the last Oeconomy under which the Spirit of God will strive with Men, not a Type of any better and Subsequent, but the Antitype of all the meaner and antecedent Dispensations. The less difficulty have all who consider these things reason to make in allowing the

3. Last Branch of this Particular, (*viz.*) *The Insufficiency of the Mosaick Institution for the Justification of Sinners.* To justify is a Judicial Term, and opposite to Condemning; Since then the Judge of all the Earth cannot but do right, when He deals thus with any Man, it must infer the Person to be, either wholly Innocent, or upon good considerations so released of his Sins, that they shall no more rise in judgment against him. To affirm then the Sufficiency of the Law for this purpose, is to say One of these Two things. Either that it enabled Men to live free from Guilt; Or else, that, after Guilt contracted, it provided them with such Expiations, as fully satisfied for their Offences, and availed for an entire Reconciliation with God. But, that Neither of These is the case, a few words, after what hath gone before, may think suffice to shew.

Not the Former most certainly; Because the Jewish scriptures furnish so many instances of persons most exemplary for Holiness and Wisdom, constantly declaring, that there is none that doth good no not one, not a just man on earth, that doth good and sinneth not, that all are gone

out of the way, all become unprofitable; that, if God should
 (r) *Pfal. xiv.* (r) contend with man, he could not answer him one of a thou-
1 Kings viii. sand. Hence they decline, and with so great Sollicitude
46. Eccles. vii. deprecate the putting their Cause upon this Issue; They
20. Job. ix. 3. beg of God, not to enter into judgment (s) with his Ser-
20. xxv. 5, 6. vants, because in his sight shall no flesh living be justified;
 (s) *Pfal. cxliii.* They Confess, that Extremity to mark what is done amiss
2. cxxx. 3, 4. none can abide, and that Mercy is that comfortable pro-
 spect, which, above all other of the Divine Excellencies,
 encourages Men to serve and fear God; They describe
 the Blessedness of even holy and acceptable Men by
 (t) *Pfal. xxxii.* saying (t) their Iniquities are forgiven, their Sins covered,
12. Rom. iv. and that the Lord does not impute Sin to them. Nay all
6x7, 8. this is plainly supposed by the Law it self, when it en-
 joyn'd so many Rites of Cleansing upon occasions inci-
 dent in common Conversation, and offered Bloody Sacri-
 fices for all the People daily. The Former was an Inti-
 mation of pollutions unavoidable by even the most Wary
 Livers; The Latter an acknowledgment, that every In-
 dividual person deserved that Death, which the Crea-
 ture so Sacrificed suffered in the stead of the whole Con-
 gregation. So far was St. Paul from saying any other
 things, than what Moses and the Prophets had spoken, when
 affirming, in this Chapter, that (u) all the world are be-
 come guilty before God, and that by the deeds of the Law there
 shall no flesh be justified in his sight; and that there is no
 other way for this being justified, but by free Grace
 I omit pursuing this point farther, as the Apostle else-
 where does, by urging, that, the Law convinced Men of
 Transgressions, without conveying to them those assist-
 ances of Grace, which alone could enable them to do
 better; because I have had occasion to treat of this dis-
 tinct heretofore (w).

(u) *Rom. iii.*
19, 20.

(w) *Serm. iv.*

But then it may be urged, that, if the *Law* could not prevent, yet at least it satisfied for and took away Sins by those Sacrifices and Purifications, which when duly performed, pacified the Wrath of God. Not so Neither. The Apostle proves the contrary by sundry unanswerable Arguments. From the Nature of the things themselves, which could Sanctify no farther than *to the (x)* ^{(x) Heb. ix. 10, 13, 14.} *purifying of the Flesh*, for which Reason they are term'd *καρναλ ὀργανα* Carnal Ordinances; but to purge the Conscience from dead works to serve the living God., some much more powerful Cleansing was necessary. And for the Sacrifices, that it is not possible the Blood of Bulls and of Goats should take away Sin. So that those Words of the Psalmist *(y)* ^{(y) Heb. x. 4, 5, 6.} *Sacrifice and Offering thou wouldest not, In Burnt-offerings and sacrifices for sin thou hast had no pleasure*, are the very Voice of Reason and Nature, and exactly agreeable to all the Notions, which every Man that sets himself seriously to consider the Perfections of such a Being as God, must needs entertain concerning him.

He proves it from the very Institution it self, which commanded those things to be constantly repeated, and thereby plainly insinuated their Imperfection. For in regard *(x)* ^{(2) Heb. x. 18.} *where remission of Sin is, there is no more offering for Sin*; What are those even most Solemn Expiations, wherein a Remembrance again is made of Sins every year, but Convictions and Reproaches rather than Remedies of Guilt; and direful Representations of a danger which they cannot remove? Nor is this Argument invalidated, by saying, that the frequent Repetition of Sins renders the frequent Repetition of Sacrifices necessary; because this is an imperfection urged by the Apostle, as proceeding, not from the return of the Disease, but from the weakness of the Remedy: For do not Christians

- (a) x. 10. 14. too relapse into Sin daily? Yet is Ours a Sacrifice (a) offered once for all, by which One offering our High Priest hath perfected for ever them that are sanctified. So that this Blood needs not to be shed again, but only commemorated and applied anew, by Sacraments and other proper Acts of Faith and Contrition. This then is the Praeminence, this the certain Character of a perfect Sacrifice, that it's efficacy is inherent and eternal; And consequently, the Apostle's reasoning is most just, that the Law (b) can never with those Sacrifices, which are offered year by year continually make the comers thereunto perfect, because, had the Worshippers been once so purged, as to have no more Conscience of Sin, undoubtedly, those Sacrifices would have ceased to be offered.

- (c) Heb. vii. ii. He proves it again by the Messiah being promised in the quality of a Priest, which the Legal dispensation knew nothing of: Now, (c) if perfection were by the Levitical Priesthood (for under it the people received the Law) what further need was there that another Priest should rise after the order of Melchisedech, and not be called after the order of Aaron?

- (d) Isa. liii. Dan. ix. Lastly. The whole strain of the Prophetick Scripture proves it, for, had the Legal Sacrifices been satisfactory Atonements for Sin, How comes it to pass that They not only speak so freely in their diminution, but expressly foretell another sort of Propitiation, to be made by a Person Innocent and holy, and particularly dear to God One (d) that should be wounded for our Transgressions, and heal us by his stripes, and on whom the Lord should lay the Iniquities of us all, who should be cut off but not for himself, numbred among the Transgressors, pour out his Soul in death, bear the Sins of many, make intercession for Transgressors, reconciliation for Iniquity, and bring in everlasting Righteousness? Is it not evident, (as St. Paul reasons

that, if Righteousness (e) come by the Law, then Christ is (e) Gal. ii. 21. dead in vain: That is, upon those Terms there could be no manner of occasion for his dying? But, because it could not come this way, therefore, to supply that defect, what the Law could (f) not do in that it was weak, God did (f) Rom. viii. by sending his own Son in the likeness of sinful flesh, and, by 3, 4. making him a Sacrifice for Sin, condemned Sin in the flesh. Thus did the Righteousness of the Law attain it's just Completion; and thus is Christ become (g) the end of the Law (g) Rom. x. 4. to every one that believeth. Now, supposing the former Sacrifices in no degree defective, could there have been any room for a New and Different one? Allowing God to have made effectual Provision for Pardon in a former Covenant, was it not most absurd to make this an Article, and mention it as a special Privilege of a Subsequent Covenant, a Covenant expressly said to be not like (h) Jer. xxxi. the former, that he would be merciful to their unrighteousness, 31. 34. Heb. viii. 7. 12. x. 15, 16, 17. and remember their Sins and their Iniquities no more?

These are Considerations of so great force, that I know but of Two possible ways to evade them. The First is, by denying, that those Prophecies had any regard to the Days and Doings of the Messiah; which is offering such violence both to the Texts themselves, and the Interpretations of Learned and Antient Jews, as never can be justify'd. The Other, by exposing this Doctrine as infinitely absurd, a Contradiction to all those Passages, which attribute to such Ritual Services the effects of Cleansing, and Sanctifying, making Atonement for Souls, and delivering from Death. Which must of necessity (say They) be understood of Death Spiritual and Eternal, for otherwise neither is the Sacrifice of Christ an Effectual Propitiation and Ransom, for even This Redeems not from Death Temporal. This is an Objection of larger extent than the time will at present allow me to consider it in, therefore I design, with God's Assistance, to reserve

it for a time, when the thread of my own Arguments, and your Patience will better endure a full answer. In the mean while, 'tis more than time we proceed to the

IV. *Fourth Particular*: Which is, That the Ceremonial Law was all along designed to cease, and that God had given the Jew's sufficient intimations of his Pleasure in this matter. The way to this hath been prepared already by all that was delivered under my last Head. For, if it hath been proved, that the Ceremonial Law was an *Occasional* Institution only, (as it must be, if imposed upon the Jews for a peculiar note of Distinction) the Consequence is unavoidable, that the Institution it self must fall, when the Occasion that required it ceases. If it were *Typical*, the very Nature of a Type implies giving way to it's Antitype, as the Body necessarily dispossesses it's own Shadow, when succeeding into it's place. If *Insufficient* and *Imperfect*, What can be more agreeable to Reason, than for *that which is in part to be done away, when that which is perfect is come*? Now the Law (says

(i) Heb. vii.

19.

(k) ix. 9, 10.

the Apostle) made (i) nothing perfect, but the bringing in of a better hope did: And therefore, from the (k) gifts and sacrifices which were then offered not being able to make him that did the service perfect, as pertaining to the Conscience, he concludes the Tabernacle to have been a figure of the time then present, and the Ritual Services then imposed to have been limited to a certain period, which he calls *the times of Reformation*: That is, They were to endure only so long, as till matters could be conveniently ordered better, and the condition of things would allow a more Spiritual Worship to be established in their stead.

I might drive this Argument yet farther, by shewing that the Obligation of these Laws was not so Sacred as not to be dispensed with upon extraordinary Emergencies; This appears from *Elijah's* Example in particular, when offering Sacrifice upon Mount Carmel, and

tr. is Priv.

trary to the Letter and exprefs direction of the Law, which restrained fuch Acts of Worship to the Temple at *Jerufalem* only. I might urge the *Jew's* own Con-
 ceffions, that a † Prophet divinely Inspired hath power to command their Obedience, even in matters contrary to One or More, to lefs or weightier Precepts; and urge from thence the unreasonablenefs of denying the fame Authority to the *Meffias*, who by their own Confession is greater than all the Prophets. (But, fince their main Objection to this Head is drawn from God's never having forewarned them of fuch a Change, I fhall content my felf with proving the other Branch of my Affertion, and fhew, that He had fufficiently intimated his Pleafure, that this Difpenfation fhould ceafe.

† Maimon de fundam legis cap. ix. 5. A-bravan. de cap. fid cap. xiii. See more to this purpose Hoorn-beck. cont. In-dens. L. viii. Cap. i.

1. Now *First*, This was intimated to them at it's very firft Institution, by the Pattern and Frame of the Tabernacle it felf, and the Miniftry ordained for it. For the Tabernacle confifting of Three Partitions, each in Holinefs excelling that without it; In the *First* was accomplished the daily Service, into the *Second* went none but the High Priest, and that but once a year, and then too not without Blood. For the meaning of which we are not left to the bold or uncertain Conjectures of partial or fanciful Men; but can proceed upon fure grounds, becaufe God himfelf hath interpreted his own Ordinance. The *Holy Ghost* this (1) fignifying (fays the Author to the Hebrews) that the way into the Holieft of all was not yet made manifef. But now, he tells us, we have boldnefs to enter into the Holieft by the blood of *Jesus*; By a new and living way, which he hath confecrated for us through the Veil, that is to fay, his *Flefh*. The Confequence whereof is, that, if fuch free accefs into the place of God's immediate prefence were altogether forbidden under the *Levitical* oeconomy, the opening of it by the Blood of *Chrift* muft needs have put an end to that Oeconomy, with which this Priviledge was inconfiftent.

(1) Heb. ix. 6, 7, 8.

2. A

2. A *Second* Intimation was the Promise of a *Messiah*,
(n) *Psal. cx. 4.* as a *Priest after the (n) order of Melchisedeck*, and not after
the order of *Aaron*. For, since the main part of the
Ceremonial Law consisted in Rules prescribed for the
Worship and Service of God, wherein the Priesthood
and the Rules belonging to the exercise of it were Prin-
cipally concerned; The Translation of This to an order
not mentioned in the Law, and to a Person of a Tribe
incapable of it by the Law, was a Change of such mighty
consequence, that so material an Article could not be al-
tered without altering the whole Constitution. And
(o) *Heb. vii.* hence St. Paul had reason to infer, that *the (o) Priesthood*
being changed, there is made of necessity a change also of the
Law.

3. *Thirdly.* The same was signified in all those Texts, that speak of the inefficacy of the Legal Sacrifices. For can it be supposed, that God ever intended an imperfect dispensation to last always? No; but to prefigure, and train Men up to, and fit them for a perfect and effectual one. And therefore we may pass the same Judgment upon all such passages which the Apostle hath pronounced upon that of the Psalmist, speaking in the Person of the *Messiah*. *Sacrifice for sin and offerings (p) thou wouldest not which are offered by the Law; Then said he, Lo, I come do thy will, O God; He taketh away the First, that he may establish the Second.*

4. This is yet more plainly foretold by that Prophe-
 (q) *Fer. xxxi.* of *Jeremiah*, wherein God promises a (q) *New Covenant*
 31, & c. *Heb.* with that People, not like the former *at their coming*
 viii. 8, 13. of *Egypt*, but one of Pardon and Peace, of Inward In-
 struction and plentiful assistance of the Holy Spirit; From
 whence *St. Paul* infers, that the mention of a *New Coven-*
nant implies the First to be *Old*, and liable to the Fall of
 every thing that is so, which is to be decaying and more
 to disappear. To this of *Jeremy* may be added that

Haggai, applied by the same Apostle to this present matter, foretelling this mighty Revolution in all the lofty strains of Eloquence usual to those Eastern Languages.

Tet once more I shake (r) not the Earth only, but also the (r) Hag. ii. 6. Heaven. And this word yet once more, signifieth the removal- Heb. xii. 26, ing those things that are shaken, as of things that are made, 27. that those things which cannot be shaken may remain.

5. Fifthly. Of like importance are all the Predictions, which mention the (s) Calling of the Gentiles, the Altars (s) Isa. xi. 10. (t) to be raised in Egypt, the Union between Israel and Assyria xlix. ix. in the blessings and Service of God, His (u) Mountain exalt- (t) Isa. xix. ed on the top of the Mountains and all Nations flowing thither, 19. 24. pure incense offered in (w) every place, and his Name great (u) Isa. ii. 2. among the Heathen from the rising up of the Sun unto the Mic. iv. going down of the same. (w) Mal. i. 11. All which are punctually fulfilled in the Preaching of the Gospel, but not so much as it is possible, supposing the Law still in force, which confined the Solemn Worship and Sacrifices to the Temple at Jerusalem. Not only so, but this enlargement of the Church plainly supercedes those other Ceremonies, whose use was to distinguish Israel, as God's peculiar. For the Partition Wall must needs be broken down, and Jew and Gentile both made one, whenever those Prophecies should be accomplished. The Promises being thenceforth (as the apostle argues) transferr'd to Israel after the spirit; and all that be (x) of faith are reckoned Children, and blessed (x) Gal. iii. 7. with faithful Abraham. 9.

6. Lastly. The Expiration of this Law is abundantly testified to the Jews by the Destruction of their City and Temple, and the miserable dispersion of that People, after the promulgation of that new Law and Covenant by Jesus and his Apostles. In such cases the Providence of God is the Interpreter of his Written Word; and he can more plainly signify the release of any obligation, by rendring the discharging of it absolutely impossible. Nor can the same be said of the Babylonish Captivity,

Captivity, or any other like Calamity ; for the Circumstances peculiar to this quite alter the Case. It is subsequent to the Publication of the Gospel ; It is after (y) *Vision and Prophecy had been sealed up* by the coming of the *Messiah* ; It is that desolation, which hath caused *Sacrifice and Oblation* to cease for more than Sixteen hundred years ; It is the only long Captivity, that never had any time prefixt for their return, never any One message of comfort, to sustain the hearts sinking under it, from the first dismal blow to this very day ; It seems to have brought their Affairs into such Confusion, that their Genealogies are perplexed and lost, beyond the possibility of a Retrieve ; not only of the rest, but even of those Tribes, on which the Priesthood was entailed, and from whence the *Messiah* was to spring. So that, supposing Christ not yet come, they are in no condition of knowing him when he does come ; because not able to prove his Descent agreeable to the Prophecies concerning him *.

* To this it is said, that the

Ten Tribes are still entire and distinct, that the Genealogies of Levi and the Royal Line of David are still preserved ; and for the rest, that Elias will come before the *Messiah*, and set every Man right as to his family and descent. (R. Isaac Chizuk Emunah. c. viii. pag. 105. 6, 7.) The first part of this answer is supported by no Authority, and this very Author elsewhere confesses that it is not known where those Ten Tribes are to be found. (cap. 28. pag. 259.) The other part seems plainly to be a refuge contrived for evading the Argument here alledged ; as desirous of Authorities as the former, and a difficulty as impossible to be resolved by any but Elias, as that for which his coming is acknowledged to be necessary.

(z) Bp. Kidder
Demonstr. of
Messias.

After so full a proof, that God did not change this Institution without fair and abundant warnings ; But specially after what hath been deliver'd by a most Learned and (z) Right Reverend Father upon the like occasion I shall only need to say, that the Texts and Phrases alledged for the Perpetuity of the Law of *Moses* do not only admit, but even require a sense different from that rigorous one, which our Adversaries would fix upon them. Those that extol the Perfection of the Law regard only the Moral part, in the Excellence and perpetual Obligation whereof We and the *Jews* are fully agreed. And the N

Argum

Arguments taken from the Words, *perpetual* and *for ever*, are in their own Scriptures so plainly limited to a certain period of time, and opposed only to *occasional* Observances, and those of a Shorter Term, that Learned Writers of their own are content to give them up; Or, if they did not, yet they have been so often and so effectually confuted by Ours, that it were an abuse of your Patience to spend time in disproving them.

V. It will be more important to know when was the proper Season of this *Law* expiring, into which my *Fifth* Particular will oblige us to make some Enquiry; as having undertaken to reconcile this Doctrin with the Preaching and Examples of Jesus, his Apostles, and the first Jewish Converts; Some of whom (it is alledged) never spoke in derogation of this Law, and most of them are known most strictly to have observed it.

The *Jew* objects, that this Doctrin is no where to be found in the Four Gospels. I answer, Fully and expressly it is not, but virtually it is. Not only as the Summ of a Christian's Duty is there reduced to Faith and Moral Virtues; but, as our Lord began to open the matter to the multitudes, when, observing the Pharisees Superstitious regard to these Ritual Services, he declared, (a) *Not that* (a) *Mat. xv. 10.---20.* *which entreteth into the man, but that which goeth out of him defileth the man*; And again to the Woman of *Samarita*, by assuring her, that God was introducing a more Spiritual way of Worship, and such as should no longer be confined either to the Temple at Mount *Geriezim*, or that at *Jerusalem*. But neither was it necessary, that the Gospels should have contained even thus much; because they treat only of such matters, as were antecedent to the time of this Doctrin taking place. For the Law, as a shadow, remained in quite Possession, till the Body came to thrust out. The Typical parts of it must first be fulfill'd by the Death and Resurrection of Christ: Not only so, but the *New Law* must be promulged, before it could begin,

gin, or the Old one cease, to oblige. This could not be done Authoritatively, till after the Holy Ghost had been given; That was not till the day of Pentecost, And all the Gospels close at our Lord's Ascension.

The only difficulty then is to account for the Examples of those that so Religiously observed it. As to our Lord himself, he *came to redeem us from the Curse of the Law*. A Curse, which could not be reversed till the Law had been satisfied; and therefore, as our Proxy, 'twas necessary he should be *made under*, and live up to the Law, that so he might deliver us from the bondage of it. The Apostles were enjoined to address themselves first to the *Jews*; They presumed not to Preach to any other, till (c) warranted by exprefs directions from Heaven. So long as they kept within that compass, no wonder we hear nothing of this Controversy. For, except what may be thought to relate to it in St. Peter's Vision, when sent for to *Cornelius*, That which first set it on foot was an Intemperate Zeal of some, who would have imposed the Mosaick Institution upon the Gentile Converts, and contended, that Christianity without the Law was not sufficient for Salvation. With the *Jews* born and educated such the Apostles had no concern upon this occasion, farther than to assert to the Gentiles that Liberty, which could not be maintained, but by proving that the Law was now a broken Yoke, and that they not only might refuse it, but were even bound to insist upon their Privilege. The

(c) *Acts* viii.
29. and *Chap.*
x. xi.

(d) *Col.* ii. 14.

(d) *Hand writing of Ordinances was blotted out by Christ in his Death, and nailed to his Cross.* If then the *Jews* were still content to stand bound, yet what occasion could there be for drawing in the Gentiles to an already cancelled Obligation? In the mean while these things as to themselves were perfectly *Indifferent*: They were no longer *necessary*, because their Period was come, and their Figures accomplished in the Death of Christ. They were not yet *Unlawful*, because the *Jewish* Polity was not yet

yet dissolved; Their Temple was standing; They were still possible to be observed, and they might very innocently be so, because the Gospel was not yet sufficiently promulged. Hence St. Paul's (e) becoming to the Jews (c) 1 Cor. ix. as a Jew, that he might gain the Jews; his (f) Circumcising Timothy, and purifying himself in the Temple, to render his Preaching more acceptable, were things done upon Considerations merely prudential. The Decree of the Apostles had the same view, and was of the same Temper; and the restraints imposed by it, in point of Meats, did no way prejudice what they taught concerning these matters; which were by no means invaded or forcibly abolished, but wearing off and going out of themselves. The Summ is this then, Before the death of Christ the Ritual Law was in full force and virtue. From thence to the Destruction of the Jewish Polity and Temple, and the sufficient Publication of the Gospel, it was in a wasting Condition; dead at the Root but not quite withered above; Men were free but they did not know it; At this time it was indifferent but not unlawful: and so a proper Subject for Christian prudence, to act as every one should find most expedient, and not to despise or censure one another, for observing or not observing it. Now this is the very juncture to which the Objections taken from the Apostles Behaviour and Writings do properly refer, and consequently the Objections are of no strength at all. Hence the Author to the Hebrews observes the languishing state of the former Covenant, by calling it old and (g) decaying, and ready to vanish away, but not yet absolutely dead and gone. But even thus it was quickly after, Abolished and quite dead in the Subversion of the Temple and Holy City, and the Jews exile from a Land to which the exercise of it's most important Services were strictly confined. Thenceforth, where the Gospel was not fully known, the Men who continued to live under it, were in a Condition like Theirs abroad, who act by a Statute

(c) 1 Cor. ix.

(f) Acts xvi.

and xxi.

(g) Heb. viii.

13.

Statute actually repealed at home, before they are informed of it's Revocation. But, where the New Law is sufficiently notified, to such Persons the Old is so far from obligatory, that it is no longer so much as indifferent, but a bondage altogether unlawful; Not to be submitted to by any who call themselves Christians, without great Error and Injury to their own Rights; Not to be depended upon for Pardon and Salvation, without an interpretative renouncing of Christ, and denying him to be what he came on purpose to be *the end of the Law to everyone that believeth*.

VI. *Lastly.* Whereas it hath been objected, that Moses and some other Prophets have foretold the return of the Jews, and that they should keep this Law in their own Land, I promised to shew, that These Predictions, even when interpreted of their Restoration from the present Captivity and Dispersion, do not overthrow the Christian Doctrine, or render it inconsistent with the Law. I say, *not even when interpreted of the present Captivity*, because many Learned Persons have understood them of that in Babylon; and by comparing the *Thirtieth* of Deuteronomy with the *Thirty Second* of Jeremy and the *First* of Nehemiah, have thought, the words of Moses found their accomplishment at that return into their own Land. But with respect to the great Authorities which have declared for this Construction, it must be granted, that in *xxviii. xxixth. and xxxth.* Chapters of that Book, there is a thread of Prophecies continued down from time to time, and so manifest an agreement in the Events recorded in the Jewish Histories: But especially so lively and moving a description of the Miseries of that People, the entire conquest of them by the Romans, and their driven out of their own Land, as is not often to be paralleled, scarce ever exceeded in clearness, by any Prediction relating to that People, in the whole Body of the Antient Prophets. Now, if the Passages that go before concern the present Dispersion, the Promises of Mercy which

How must be allowed to engage for Blessings Subsequent to it. Not to dispute then, whether any more be meant by God's bringing back the Jews, than their Conversion to the true Faith, and making them One Body with his People and Church: Let us understand the words † in their plainest and most Natural Sense, of a Restitution to their old Inheritance, and a Prosperous enjoyment of it once again; yet even thus the mention of the Law which Moses commanded being then kept, does not in any degree prove the Christians, who affirm the Ceremonial Law to be now quite done with, to derogate from or evaluate the Substance and Design of the Law in general. For,

† To the same matter the Jews apply several other Texts, particularly these that follow, Isa. xi. 10. 12. Ch. xxxiv. xxxv. xliii. 1. 6. lx. 10, 11. &c. lxvi. 20. Ezek. xxxix. 25, &c. Obab. 17, &c.

(1.) Let it be considered under whose Conduct this return to their own Land is expected to be: 'Tis under the Messiah, their so much Promised King and glorious Leader; Of whom, after what hath been (b) formerly delivered here, I shall not think my self obliged to add more proofs at present, that he is no other than Jesus of Nazareth. (h) Serm. i. iii.

(2.) Let it be observed how those Promises of Mercy begin, Deut. xxx. 6.) The Lord thy God will circumsise thy heart, and heart of thy seed, to love the Lord thy God with all thine heart and all thy Soul, that thou mayst live. And then follows, (i) The Lord thy God will put all these curses upon thine Enemies, And thou shalt return and do all his commandments which I command thee this.

(i) Vers. 7, 8.

The first approaches of kindness, which God will make to his Antient People of his, are to be express'd by the Power-Operations of his Grace, softning their hearts, enlightning their Eyes, taking away the Spirit of obstinacy and error, and bringing them right in their Judgment of the Truth. And when this is done, Who shall be their Enemies? Not good Christians for they shall be such themselves. And therefore, by keeping all the Commandments which Moses command them, can be no other, than observing the Law in its Spiritual and Pure, ultimate importance: That is, no otherwise than as Christians. Now understand and think themselves obliged to observe it. This is yet more manifest by that application, which St. Paul in the Tenth to the Romans makes of those words, at the 12th, 13th, and 14th, Verses of the same xxxth, Chapter Leviticus, where he interprets the Commandment which God commanded them that day, concerning the Righteousness of Faith; and plainly implies, that the reason why the Jews (k) Rom. x. 6.

were then acted by a zeal without knowledge, was, because they did not observe that Command in *Moses* his sense, by believing in *Christ* as the end of the Law to every one that believeth; This will appear evident to any, who shall seriously attend to the scope and connexion of the Apostle's Argument upon that Occasion.

Lastly. All this is agreeable to the *Jews* own Sentiments about this matter. They think that the *Messiah* shall work in them so perfect a reformation, that they shall be from thenceforth a People pure and void * of Sin; Consequently, that there shall be no further occasion for any bloody or propitiatory Sacrifices; And they expressly say † that in the days of the *Messiah* all Sacrifice shall cease except that of Praise and Thanksgiving only. And what is this in effect but to acknowledge the same alteration in their Law when the *Christ* shall come, which we contend has already obtained over it, who believe him to be already come. And Oh that it might please God in his goodness to hasten this day of Grace to his antiently beloved, and now so long deluded People! That he would take away the veil from before their hearts, and open their Eyes; that they may see the wondrous things of his Law! And, as these ought to be our Prayer for Them, So for our Selves, my Brethren, who are already called by a new and better Name, let us be truly thankful for our deliverance from a Yoke, which neither We nor our Fathers were able to bear; and stand fast in the Liberty wherewith *Christ* hath made us free. But let us rightly understand our Privilege, and use that Liberty for a Cloak of Licentiousness. For even now there are Sacrifices and Purifications required of Us too; Service is not abrogated quite, but changed and exalted: it must be Our daily care, to offer unto God the Substance instead of the Shadow, the Calves of our lips, the Sacrifice of a broken contrite Spirit, the incense of devout Prayers and Heavenly Affections; the Works of Justice and Charity; In a word, ourselves, our Souls and Bodies, to be a holy, lively and reasonable Sacrifice unto God; a Sacrifice which is sure to please him, will be better accepted than thousands of Rams, and ten thousand Rivers of Oyl. Thus shall we become a People elect and precious in his sight, walk worthy our Holy Vocation, and, when he will, be vouchsafe in much Mercy to bring in the Sheep which are of this fold, with one Mind and one Mouth glorify Thee, Father, and thy Son our Lord Jesus Christ; To whom with thee, and thy ever Blessed Spirit, Three Persons and one God, be ascribed, as is most due, all Honour and Adoration, Thanksgiving and entire Obedience, now and for evermore, Amen.

* *R. Isaac Clik*
Emunah c.
iv. p. 46. cap.
vi. n. xiv. p.
33. c. vii. p.
97. c. xlii. p.
239.
† See *Raym.*
Mart. Pug. fid.
Part iii. Dist.
iii. c. xii.